

A
Spiritual Poem:
OR
Christian Counsel
TO
YOUTH.

Formerly Compos'd and Publish'd in
English by RICHARD CLARIDGE.
Now turn'd into Latin by J. B. *K*

L O N D O N:

Printed and Sold by the Assigns of J. Sowle,
at the Bible in George-Yard in Lombard-
Street, 1728.

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Carmen Spirituale :

Monita Christiana

In Usum Juventutis continens.

Olim à

Richardo Claridge

Anglicè

Compositum & Editum.

N U N C

Latinè Versum ab *J. B.*

L O N D I N I :

Imprimuntur, prostantque Venalia, ab Affig-
natis *J. Sowle*; sub Insigne *Bibliorum*, in
Areâ vulgò dictâ *George-Yard*, in *Lombard-
Street*, 1728:



A
Spiritual Poem,
 O R
Christian Counsel to Y O U T H.

I.

FEAR God, and his Commandments keep,
 This is the *Whole* of Man;
 With perfect Heart and willing Mind,
 Serve him the best you can.
 In all your Thoughts, and Words and Deeds,
 To Jesus have an Eye;
 That ye may run with Patience
 The Race of Sanctity.

II.

All Worship God is worthy of;
 To him 'tis only due:
 He is the Great, and Holy One,
 Most Good, most Just and True.
 He made you, and not ye your selves;
 Therefore at's Foot bow down:
 And give unto him, ev'ry one,
 All Glory and Renown.

III.

Remember your Creator now;
 'Tis dang'rous to delay,

And

Carmen Spirituale,

V E L

Monita Christiana in Usus JUVENTUTIS.

I.

S I T Deus ipse Timor vester ; quæ jussit, agatis :

Hoc Hominis totum continet Officium.

Hunc alacres Animo, sinceri Corde, colatis,

Pro vestris dando Viribus Obsequium.

Conditur Arcano Mentis quodcunque recessu,

Quicquid in Apricum Lingua Manusve ferat ;

Sint Oculi ad Jesum, ut vobis Patientia detur

Quod Virtus Stadium currere proposuit.

II.

Omne creans Deus est omni celebrandus Honore,

Nec patitur tribui quæ sua sunt aliis.

Unicus, Omnipotens, Sanctus, sine Fine, Benignus,

Justitiæ & veri Fons, & Origo boni.

Ipse Deus vobis, non vos, dedit esse quod estis,

Illius ante Pedes flecteret omne Genu,

Quilibet & vestrum summæ Præconia Laudis

Ex Animo tanto Nomine digna canat.

III.

Estе Creatoris memores, nunc dum finit Ætas,

Spem nimio dubiam, quem mora tardat, habet.

A ;

Nere

And put off your Conversion,
 Unto another Day.
 Who knows how short your Time may be?
 And if in Sin ye die;
 Where Christ is gone, ye cannot come:
 Your Portion's Misery.

IV.

To all Mankind the Love of God
 Largely extended is;
 Sufficient Means afforded are
 For each one's Happiness.
 Christ came not to condemn the World,
 But that the World might be,
 Through Faith in him, Sav'd and Redeem'd
 From Sin and Misery.

V.

Of divine Inspiration
 The Holy Scriptures are;
 Of the Word of Eternal Life,
 They witness and declare.
 These read, learn, meditate, Esteem
 All other Books before;
 The more you mind them, so your Love
 To them will be the more.

VI.

But that which was before all Books,
 Or Words, claims the first Place;
 The Word that i'th' Beginning was,
 Which no Time can deface.
 This is the Word of God indeed,
 The Patriarchs Rule and Guide,
 Christ Jesus, the true Light of Men,
 That's chiefly to be ey'd.

This

Nevè reformandos ad Tempora Craſſina Mores

Mittite, cunſtando creſcit Amor Vitii :
Incertum Viræ Spatium percurritis, & ſi
Crimine Pollutis Mors inopina venit ;
Vobis in Chriſto reſtat Spes nulla Salutis,
Sed ſcleris Pretium Pœna perennis erit.

IV.

Humanum Genus omne ſui perfundit Amoris

Rore Deus, gratis Gratia porrigitur :
Luce ſalutiferâ, ſi non perverſa Voluntas
Obſtet, Fœlices omnibus eſſe dedit.
Non Homines venit ad Perdendum Chriſtus, at illos
Ut Mortis captos erueret Laqueis;
Crimen ut ablueret, Populis a Labe ſolutis
Regni Conſortes ut daret eſſe ſui.

V

Libris ſcripta ſacris ab iis ſunt tradita, quorum
Divino tinxit Flamine Corda Deus :
Scripta hæc Verba ferunt fidiffima Nuncia Verbi
Viventis, ſemper quod fuit, eſt, & erit.
Hos legitote Libros, Animisque revolvite veſtris,
Ante alios omnes hi Loca primâ tenent.
Qui legit hos cautè, capietur Amore legendi,
Claſaque ſub Verbis dulcia Mella bibet,

VI.

Quod tamen ante fuit quam Libri aut Verba fuère,
Præcipuum veſtri vendicat Obſequium,
Principio quod erat, prius omni Tempore, Verbum,
Et poſtquam Tempus currere ceſſet, erit.
Ille Dei Sermo, Patriarchis Dux, per inanes
Qui Vitz fluctus Vela ſecunda dedit;
Chriſtus Salvator, qui Noctis Nube volutis
Gentibus impertit Lumen Evangelii.

VII.

This Word made Flesh a Myſt'ry is,
 The Angels it admir'd;
 And holy Ancients it to ſee
 Unfeignedly deſir'd.
 But th' Riches of the Myſtery,
 Appears by ſacred Story
 Is Chriſt within, or form'd in us;
 For that's the Hope of Glory.

VIII.

Chriſt's inward and his outward Coming
 Ought not divided be
 By thoſe, to whom afforded is
 The Scripture-Hiſtory.
 But as the outward Knowledge can't
 Alone Reſtrain Men's Sins,
 Or the immortal Soul redeem
 From Satan's ſubtil Gins.

IX.

So ſpecially attend unto
 The Light of Chriſt within,
 That it may ſhew you all your Deeds,
 And him, that ſaves from Sin.
 For Teſtimony to the Light
 The Holy Scriptures give,
 And to't direct, as th' only Way
 Whereby to come to live.

X

The Light leads into Righteouſneſs,
 And that works Peace moſt ſure,

And

VII.

Hic incarnatus, completo Tempore, Sermo,
 Res miranda Viris Cœlicolisque fuit:
 Hunc Oculis, Animis quem præscivêre, videndi
 Sanctorum Veterum Mentibus Ardor erat:
 Illius tanti Mysteri Gentibus autem
 Divitice quæ sint, Pagina sacra refert.
 In nobis Christus, manifestus Corde, futura
 Hic spes infirmis firma salutis adest.

VIII.

Non est divisus Christus, sed & unus, & idem,
 Sese aliter revelans, non tamen alter erit.
 Omnibus adventus Christi credatur uterque,
 Quos utriusque Deus Cognitione beat:
 Ut tamen haud Homines externa Scientia tantum
 Crimine Pollutos sanctificare queat,
 Aut ex Infidiis Animas servare, neandâ
 Quas Inimicus Atrox callidus Arte fruit:

IX.

Sic vos præcipuè Cupidas adhibete doceri
 Aures interni Luminis admonitis,
 Ut quæ fecistis mala vos videatis, & ipsum
 Qui medicâ sanat Vulnera cuncta Manu.
 In Libris sacris, Testis fidiissima veræ
 Divinæ Lucis Litera scripta manet;
 Lucis, ad Æternam quæ sit Via vera salutem,
 Et Vitiis Clausum quæ patefecit Iter.

X.

Lux Homines docet ut verum Sermonem loquantur,
 Et factis Justè, quicquid agatur, agant;

And Quietness i'th' inward Man,
 For Ever to endure.
 In secret it reproves for Sin;
 And as ye it obey,
 'Twill help you to get Victory
 O'r that which did bear Sway.

XI.

It to your God and Parents dear,
 And to your Neighbours all,
 Your Duty shews, and Strength affords
 To follow the Lord's Call:
 Who calls you in his tender Love,
 From all Iniquity;
 That ye a People unto him
 Peculiar might be.

XII.

That ye might grow in Grace, as Years,
 Like Plants of Innocence;
 And be a Seed to serve the Lord,
 When th' Ag'd are remov'd hence.
 Self see that all deny, your Cross
 Take up to ev'ry Evil;
 Christ follow, that ye may o'ercome
 The Flesh, World and the Devil.

XIII.

Pure Language speak, plain Habit use,
 Let Meekness, Modesty,
 And grave Deportment be your Choice;
 Shun Pride and Vanity.
 The untut Customs of the World,
 Its Fashions, Sports and Games

Avoid

Ut placidà semper compos'tus Pace quiescat,
 Quicunque est veri Justitiæque Tenax.
 Occultè si quæ fecistis Crimina, Lumen
 Arguit, et monitis si datur Obsequium,
 Suppeditat Vires scelus extirpare, quod antè
 Cordibus in vestris sceptrà tenere solet.

XI.

Lux docet, Officium præstetis ut omne, colatis
 Ut purà Mentis simplicitate Deum:
 Ut cum Matre Patri Meritos solvatis honores,
 Vicinos erga vobis ut inquit Amor.
 Hæc, quodcunque Deus sacro mandaverit Ore,
 Possè dedit vobis Mente Volente sequi;
 Ille in Amore vocat, Vitiis post Terga relictis,
 Sitis ut e Mundi Gens sibi lecta Malò.

XII.

Crescat ut in vobis Virtus, crescentibus Annis,
 Ceu Plantis teneris quas Deus ipse rigat.
 Quum fuerint Patres ablati Morte seniles,
 Ut sitis Semen vos juvenile Deo.
 Tollite vos Crucem, vestrùm se deneget omnis,
 Discat et a placitis abstinuisse Malis.
 Ut Pugnâ fortes, vincatis Dæmona, Mundum,
 Et Carnem, Christi sub Ducis Imperio.

XIII.

Nec Linguà turpes, nec molles vestibus este,
 Nec vanus tollat Pectora vestra Tumor.
 Grata sed ingenuos ornet Verecundia Mores,
 Et Virtus firmet pondere Corda suo.
 Sunt vobis fugienda mali Cacoethea Mundi,
 Cumque Jocis ludi, quæ levitate scatent,

Avoid; and of the Days and Months
Don't use the *Heath'nish* Names.

XIV.

In Silence and Humility
Wait, and your Souls possess
In Patient Continuance,
In Truth and Holiness.
Think, speak and act, as in the Sight
Of God's All-seeing Eye;
And ye, through Christ, shall come t' enjoy
A Bless'd Eternity.

Morning and Evening Meditations.

WITH pious Thoughts, do thou begin the Day,
And to the Lord, for the Nights Mercy pay
Most humble Thanks; then Prayer to him make,
That he would thee to his Protection take;
And with his holy Spirit so thee guide,
That into Sin thy Feet may never slide;
But may'st in Years and Grace together grow,
And th' Praises of thy great Creator show;
Whether alone, or else in Company,
Have unto Jesus a continual Eye;
That thou may'st be preserv'd from th' many snares
Th' Enemy lays to catch thee unawares.
Wait, Watch and Pray, thy self thus exercise;
For in these Duties thy soul's safety lyes.

The

Queis sua Pagani signarunt Tempora, vobis
His Titulis uti non bene conveniet.

XIV.

Expectate Deum submisso Corde silentes,
Infideat vestris Mentibus Alma quies;
Atque Animas vestras, doctas mala ferre, tenete
Constantes veri Justitiæque Viis.
Quæ vultis, facitis, vel dicitis, omnia fiant,
Ut quæ sunt coram cuncta vidente Deo;
Sic dabitur, Terris & inertī sede relictis,
Æternā vobis prosperitate frui.

Meditationes matutinæ & vespertinæ

Primicias Animi, Grates, sub Luce Diei
Primā, redde Deo, qui tutum nocte Periculis
Te custodivit; supplex & Mente precare
Ut te divini sub Amoris protegat Umbrā;
Utque tuæ sanctus Dux Vitæ spiritus esset,
Cereus in Vitium flecti ne forsitan erres:
Ut tibi concreseat Virtus, crescentibus Annis;
Continuæque tuus clarescat Laude Creator:
Seu sis privatus, seu sint tibi publica Curæ,
Ad Jesum semper tollantur Mentis Ocelli,
Insidiis ut te securum servet ab istis
Quas Inimicus Atrox lethali condidit Arte.
Sis patiens, vigil, Prece constans; Rebus in istis
Roste fungendo sita est Pars magna salutis;

The Lord is near those, that to him draw nigh;
Such he secures under his Canopy
Of divine Love; salvation shall be
For mighty Walls and Bulwarks unto thee.
When Night comes on, before sleep close thine Eyes,
Offer to God of Praise the sacrifice,
For his great Goodness to thee the Day past,
Not knowing but this Night may be thy last :
And to him fervent supplications make,
That whether thou dost sleep, or thou dost wake ;
Whether thou liv'st, or Dy'st, thou may'st be his;
Whom to enjoy is perfect Happiness.

T H E E N D.

Se semper Christus facilem venientibus offert,
 Hos sub divinæ securos Tegmine servat
 Tutelæ: sic ipse salus & mænia tuta,
 Arxque tibi fiet, non expugnabilis Hosti.
 Ante, sub Adventum noctis, quam Lumina claudas,
 Gratus Corde Deo reddes libamina Laudis,
 Præteritâ qui Luce fuit tibi largus Amore;
 Nescis enim quin sit tibi Lux hæc ultima Vitæ:
 Fervidus & supplex illi tu Mente precare,
 Seu vigiles Oculi tibi sint, seu somnus inumbret,
 Seu vivas vel seu moriaris, detur ut in se
 Esse tibi, cum quo fueris fine Fine beatus.

FINIS.

Carmen Spirituale

CONSTRUED.

I.

SIT Deus ipse let God himself be Timor vester your Fear, agatis do ye quæ the Things which iustit he hath commanded; Hoc this continet contains totum Officium the whole Duty Hominis of Man. Alacres cheerful Animo in Mind, sinceri sincere Corde in Heart colatis worship hunc him, dantes by yielding Obsequium Obedience pro Viribus vestris according to your Abilities. Quodcunque whatsoever conditur is bidden arcano recessu in the private Retreat. Mentis of your Mind, quicquid whatsoever Lingua your Tongue Manusve or your Hand ferat brings forth in Apricum into open View, sint Oculi let your Eyes be ad Jesum to Jesus, ut that Patientia Patience detur may be granted vobis to you currere to run Stadium the Race quod which Virtus Virtue proposuit hath proposed.

II.

Deus God, creans that created omne every Thing est is celebrandus to be celebrated omni Honore with all Honour, nec nor patitur doth he suffer quæ the Things which sunt are sua his tribui to be given aliis to others. Unicus, One alone, Omnipotens Almighty, Sanctus Holy, sine Fine without End, Benignus bountiful; Fons the Fountain Justitiæ of Justice, & and veri of Truth, & and Origo the Original boni of Good. Ipse Deus God himself, non vos, not ye, dedit gave vobis to you esse to be quod that which estis ye are; omne Genu every Knee flecteret should bend ante Pedes before the Feet illius of him. Et and quilibet vestrum canat let every one of yousing Præconia Publications summe Laudis of the highest Praise ex Animo from his Heart digna worthy tanto Nomine of so great a Name.

III. Este

III.

Este be ye memores mindful Creatoris of your Creator,
 nunc now dum whilst *Ætas* Age finit suffers ; habet be hath
 Spem Hope nimio dubiam too much doubtful quem whom
 mora Delay tardat slackens. Neve nor mittite put off Mo-
 res your Manners reformandos to be reformed ad Tempora
 Craftina untill too Morrow ; Amor the Love Vitii of Vice
 crescit grows cunctando by delaying. Percurritis ye run
 through incertum Spatium an uncertain Space Vitæ of Life,
 & and si if Mors inopina unexpected Death venit comes
 Pollutis to you polluted Crimine with Sin, Spes nulla no
 Hope Salutis of Salvation in Christo in Christ restat remain-
 et Vobis for you, sed but Poena perennis eternal Punish-
 ment erit will be Pretium the Price sceleris of Wickedness.

IV.

Deus God perfundit besprinkles omne Genus Humanum
 all Mankind Rore with the Dew Amoris sui of his Love ;
 Gratia Grace porrigitur is extended gratis freely. Dedit
 be hath given omnibus to all Men esse to be Fœlices happy
 Luce by his Light salutiferà that brings Salvation, si if
 perversa Voluntas perverse Will non obstat withstand it not.
 Christus Christ non venit came not ad perdendum to de-
 stroy Homines Men, at but ut that erueret he might pluck
 illos them captos being taken Laqueis out of the Snares
 Mortis of Death. Ut that ablueret he might blot out Cri-
 men their Sin, ut that daret he might grant Populis to the
 People solutis being freed a Labe from Defilement esse to be
 Consortes Companions Regni sui of his Kingdom.

V

Scripta the Writings Libris sacris in the holy Books tradi-
 ta sunt were given forth ab iis by those, quorum Corda
 whose Hearts Deus God tinxit divino Flamine did divinely
 inspire. Hæc Verba scripta these written Words ferunt
 bear fidissima Nuncia most faithful Accounts Verbi Viven-
 tis of the living Word, quod which semper fuit always was,
 est is & and erit shall be. Legitote read ye hos Libros
 these Books que and revolvite ponder them Animis vestris

in your Minds: Hi these tenent possess Loca prima the first Place ante alios omnes before all others. Qui He. that leg- git readeth hos these cautè carefully capietur will be taken Amore with the Love legendi of reading, que and bibet shall drink dulcia Mella sweet Honey clausa shut up sub Ver- bis under the Words.

VI.

Tamen nevertheless quod that which fuit was ante quam before that Libri Books aut or Verba Words fuere were, vendicat claims ObsequiumPræcipuum the principal Re- gard vestri of you ; Verbum the Word quod which erat was Principio in the Beginning, prius omni Tempore before all Time, et and erit will be postquam after that Tempus time cesset may cease currere to run. Ille Sermo the Word Dei of God, Dux a Guide Patriarchis to the Patriarchs, qui who dedit gave Vela secunda prosperous Sails per fluctus inanes through the frothy Waves Vitæ of Life. Christus Christ Salvator a Saviour qui who impertit imparts Lumen the Light Evangelii of the Gospel Gentibus to the Nations volutis involv'd Nube in the Cloud Noctis of Night.

VII.

Hic Sermo this Word incarnatus incarnate completo Tempore in full Time fuit was Res a Thing miranda to be admired at Viris by MenCœlicolisque and Angels. Erat there was Mentibus in the Minds Sanctorum Veterum of the holy Ancients Ardor an earnest Desire videndi of seeing Hunc him Oculis with their Eyes, quem whom præcivère they foreknew Animis with their Spirits. Autem but Pa- gina sacra the holy Book refert relates quæ sint what are Di- vitie the Riches illius tanti Mysteri of that so great Mystery Gentibus to the Gentiles: Christus Christ in nobis in us manifestus manifested Corde in the Heart, hic he adest is present spes firma a firm Hope infirmis to theWeak salutis fu- turæ of future Salvation.

VIII.

Christus Christ non est is not divisus divided sed but & both unus one & and idem the same, revelans revealing sese himself

himself aliter otherwise, tamen yet non erit will not be altered another: adventus uterque let both Comings Christi of Christ credatur be believed Omnibus by all quos whom Deus God beat bleſſeth Cognitione with the Knowledge utriusque of both. Tamen yet ut as externa Scientia the outward Knowledge tantum only haud queat cannot ſanctificare ſanctify Homines Men Pollutos deſiled Crimine with Sin; Aut or ſervare keep Animas Souls ex Inſidiis out of the Snares quas which Inimicus Atrox the cruel Enemy callidus crafty Arte in Skill ſtruit lays.

IX.

Sic ſo vos ye præcipue chiefly adhibete apply Aures your Ears Cupidas deſirous doceri to be taught admonitis to the Counſels Luminis interni of the inward Light; ut that vos ye videatis in y ſee mala the Evils quæ which feciſtis ye have done. & and ipſum him qui who ſanat cures cuncta Vulnera all Wounds medicâ Manu with an healing Hand. Litera ſcripta the Word written in Libris ſacris in the holy Books manet abides Testis fidiffima a moſt faithful Witneſs veræ Divinæ Lucis of the true divine Light; Lucis of the Light quæ which fit is Via vera the true Way ad ſalutem Æternam to eternal Salvation, Et and quæ which patefecit has opened Iter the Way Clauſum ſtopt up Vitiis by Vices.

X.

Lux the Light docet teacheth Homines Men ut that loquantur they may ſpeak verum the Truth Sermone in Word, Et and agant may do Juſte juſtly factis in Deeds, quicquid whatſoever agatur may be done: Ut that compoſitus compoſed placida Pace in pleaſing Peace quieſcat he may reſt quicumque whoſoever eſt is Tenax a keeper veri of Truth que and Juſtiæ of Juſtice. Si if feciſtis ye have done quæ Crimina any Crimes occultè ſecretly, Lumen the Light arguit reproves, et and ſi if Obſequium Obedience datur is given monitis to its Counſels, ſuppeditat it affords Vires Strength extirpare to root out ſcelus the Wickedneſs quod which antè before ſolet uſed tenere to hold ſceptra the Scepter in Cordibus veſtris in your Hearts.

XI.

Lux the Light docet teachesb ut that præstetis ye perform Officium omne every Duty, ut that colatis ye worship Deum God purâ simplicitate in pure Simplicity Mentis of Mind: Ut that solvatis ye pay Meritos honores deserved Honour Patri cum Matre to your Father and Mother ; ut that Amor Love insit be in you erga Vicinos towards your Neighbours. Hæc this (Light) dedit hath given vobis you Possit to be able sequi to follow Mente Volente with a willing Mind quodcunque whatsoever Deus God sacro Ore with his holy Voice mandaverit hath commanded. Ille he vocat calls in Amore in Love, ut that, Vitiis Vices relictis being left post Terga behind your Backs, sitis ye may be Gens a Nation lecta chosen sibi to himself e Malo from the Evil Mundi of the World.

XII.

Ut that Virtus Virtue Crescat may grow in vobis in you, Annis your Years crescentibus increasing, ceu as Plantis teneris in tender Plants quas which Deus ipse God himself rigat watereth. Ut that quum when Patres seniles your ancient Fathers fuerint shall be ablati taken away Mor-te by Death, vos ye sitis may be Semen juvenile a youthful Seed Deo to God. Vos tollite do ye take up Crucem the Cross, omnis let every one vestrum of you deneget deny se himself, et and discat learn abstinuissse to abstain a placitis Malis from pleasing Evils. Ut that fortes valiant. Pugna in Fight vincatis ye may overcome Dæmona the Devil, Mundum the World, et and Carnem the Flesh, sub Imperio under the Command Christi of Christ Ducis your Captain.

XIII.

Esse be ye nec neither turpes filthy Linguâ in Speech, nec nor molles delicate vestibus in Apparel, nec nor vanus Tumor let vain Pride tollat lift up Pectora vestra your Breasts, sed but Verecundia grata let acceptable Modesty ornet adorn ingenuos Mores, honest Behaviour. Et and Virtus let Virtue firmet strengthen Corda your Hearts pon-dere

dere suo with its Weight: Cacoethea the evil Customs mali
li Mundi of the wicked World sunt are fugienda to be a-
voided vobis by you, que and ludi Sports cum Joci with
Fests, quæ which scatent abound levitate with Wantonness.
Non bene conveniet it will not be proper vobis for you
uti to use his Titulis those Titles quæ with which Pagani
the Heathen signarunt markt out sua Tempora their Times.

XIV.

Silentes silent, expectate wait on Deum God submisso
Corde with an humble Heart; Alma quies let gentle Peace
insideat remain upon Mentibus vestris your Minds; atque
and tenete keep Animas vestras your Souls doctas instructed
ferre to bear mala Afflictions, constantes constant Viis
in the Ways veri of Truth que and Justitiæ of Justice:
omnia let all Things quæ which vultis ye desire, facitis do,
vel or dicitis say, fiant be done, ut as quæ which sunt are
coram Deo in the Presence of God vidente seeing cuncta
all Things: Sic so dabitur it shall be granted vobis to you,
relictis Terris having left the Earth & and inerti sede
dull Habitation, frui to enjoy Æternâ prosperitate, ever-
lasting Happiness.

Matutinæ Morning & and vespertinæ Meditationes Evening Meditations.

SUB Luce primâ at the first break Diei of the Day redde yield Grates Thanks, primitias the first Fruits Animi of thy Soul, Deo to God qui who custodivit hath kept te thee tutum safe Periculis from Dangers nocte in the Night; & and supplex humble precare pray Mente with thy Mind ut that protegat he may protect te thee sub Umbrâ under the Shadow divini Amoris of divine Love, Utque and that spiritus sanctus the holy Spirit esset would be Dux the Guide Vitæ tuæ of thy Life, ne lest cereus inclinabile flecti so be drawn in Vitium into Vice forsitan perhaps erres thou turn aside: Ut that Virtus Viriue concretat tibi may grow together with thee Annis thy Years crescentibus increasing, que and Creator tuus thy Creator clarescat may be glorified continuâ Laude with continual Praise: Seu whether sis thou be privatus a private Person, seu or whether publica public Affairs sint tibi Curæ be committed to thy Charge, Ocelli let the Eyes Mentis of thy Mind semper always tollantur be lifted up ad Jesum to Jesus at that servet he may keep te thee securum safe ab istis Infidiis from those Snares quas which Inimicus Atrox the cruel Enemy lethali Arte with deadly Art condidit hath laid.

Sis be patiens patient, vigil watchful, constans frequent Prece in Prayer, magna Pars a great Part salutis of Safety sita est is placed in recte fungendo in rightly performing istis Rebus those Things. Christus Christ semper always offert yields Se himself facilem favourable convenientibus to those that come, servat he keeps hos them sub Tegmine under the Shelter divinæ Tutelæ of divine Protection seculos secure. Sic so ipse he himself fiet shall be tibi to thee salus Salvation & and mœnia tuta safe Walls, que and Arx a Tower non expugnabilis

pugnabilis not to be taken Hosti by the Enemy. Sub Adventum at the Coming noctis of Night ante quam before that claudas thou shalt Lumina thine Eyes gratus thankful Corde in Heart reddes thou shalt render libamina Sacrifices Laudis of Praise Deo to God qui who fuit hath been largus bountiful Amore in Love tibi to thee Præteritâ Luce in the Day past: enim for nescis thou knowest not quin but hæc Lux this Day sit may be ultima the last Vitæ of Life tibi to thee. Fervidus earnest & and supplex humble tu precare do thou pray illi to him Mente with thy Mind, ut that seu whether Oculi sint tibi thy Eyes be vigiles waking seu or somnus Sleep inumbret over shadow them, Seu whether vivas thou live vel or moriaris dye detur it may be granted tibi to thee esse to be in se in him, cum quo with whom fueris thou shalt be beatus happy fine Fine without End.

FINIS.

